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Sources of Power

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OF RELIGION

YOUNG AMERICAN SERVING WITH BRITISH FRIENDS

"Lisbon was thrilling and harrowing. I realized almost at once how impossible it is for us in America to realize what this war means and does to people in Europe. We do not realize it because we do not *feel* it, and we cannot and do not feel it because we do not *see* it. When refugees get to the States they are changed. The worry and anxiety—desperation is the real word—are replaced with new problems, for they have reached their goal, but must adjust to it, in many cases learn a language or perfect it and undergo a complete change of daily habits, and all this after the particular kind of hell they have been through, before they reach Lisbon, let alone what they must endure after they get there.

"It is little wonder that they gradually lose their self-respect and become victims of inferiority complex, unable and uninterested to take further steps toward maintaining the life they once knew. I can't possibly describe or relate the interviews, the stories of desperation, frustration and terror that were spilled out to us in every language under heaven. Yet, even there, there is some humor. If only I could catch the thing I felt and saw in Lisbon, and all the result of the hideous ambition of the few."

Thus John W. Cadbury, III, writes of his experiences in Lisbon. John, whose home is in Moorestown, New Jersey, left the United States June 3, en route to England. While waiting in Lisbon for a plane reservation to London, he assisted Philip Conard in the A. F. S. C. office there.

John will stay in England indefinitely, assisting Roger Wilson and the Warvics in their work. These excerpts are taken from his first letter to his family, dated London, July 9.

"About noon on June 18 the plane arrived in England. Coming to London on the train all afternoon was lovely. The same beautiful countryside and the same villages as before, although of course, on that particular trip, one sees none of the really choice villages. Arriving at Waterloo I hailed a taxi and went to Friends House, arriving just in time to catch Roger Wilson.

"The first two weeks in London have been spent at one of the Friends War Council Relief Committee hostels located at 1 Canonbury Place, N 1, with a bunch of Warvics and Friends Ambulance Unit people—all grand and extremely interesting and enlightening. Perhaps *spent* is not the word, for actually Roger's idea was for me (and Edward Collinson of Ipswich) to see the work of Warvics in the field, which we have done arduously ever since, going first to the South West as far as Plymouth, then to the Midlands.

"Yesterday Edward Collinson and I spent in the vicinity of Banbury seeing Warvics work there. We were driven through that lovely country, as indeed, there would be no way to cover the ground otherwise. The Banbury schemes are unique in that the evacuees are lodged in complete families in delightful Cotswold Cottages which Warvics work parties have renovated. We saw three which had not been touched and gained from these some idea of the work that has gone into those now inhabited. There is, to put it mildly, plenty for the A. F. S. C. money to do, and it is being done with utmost economy and great effectiveness. It is always a joy to talk to the evacuees, many of whom have so fallen in love with country life that they hope to stay there when the war is over. Not one, so far, has shown unhappiness or serious discontent, and it is a satisfaction to think of the seeds of a better life there being sown among people who have very little to be thankful for in the best of times."

YOUNG MEN'S FELLOWSHIP ACTIVE IN WILMINGTON

One of the most impressive moments of the entire week of Wilmington Yearly Meeting occurred during the session held on Wednesday evening, August 15. A group of twenty young men stood before the meeting and sang "We Would Be Building," which song was symbolic of their spirit of constructive opposition to war.

These men were representative of the Young Men's Fellowship League, which was formed last October in the face of the impending Conscription Act by concerned young men of Wilmington Yearly Meeting. The forty or so men of draft age who made up this organization did so in the belief that such a fellowship would strengthen their individual convictions against war. The constitution as adopted in December states the purpose of the organization thus: "The purpose shall be the banding together of young men for mutual assistance; both financially and spiritually."

At first the group met every two weeks and contented itself with discussions of the problems of war and peace and the possible approaches of the individual to the problem of conscription. In January the group began the financial part of its program. Every member pledged a certain amount of money with a minimum of one dollar payable monthly to the organization. This money has been set aside to help pay for the maintenance of members when they go to Civilian Public Service camps. At present the sum of three hundred dollars has been accepted by the treasurer. To date only one member of the group has actually gone to camp, but others are expected to follow soon.

The requirements of membership in the organization are only two. First that a person be genuinely in sympathy with the beliefs and purpose of the organization, and secondly that he pay his pledge regularly.

A new project of the group is the holding of meetings for youths fifteen to twenty years of age to help them think through the problems before they have to meet them. One such meeting has already been held.

Is it small wonder that such a group of sincere men believing in and acting on the traditional Quaker testimony against war should impress the Yearly Meeting? Wilmington is indeed proud that such a group is active in the meeting.

ROBERT MCCOY.

A FRIENDS CENTER FOR SAN FRANCISCO

Beginning with a concern and an idea, the Friends' Center in San Francisco has passed from the realm of vision and dreams into the world of physical reality. Plans had been under consideration for some time, and when some friends of the Friends contributed close to three thousand dollars for the undertaking, a committee, consisting of members representing the Friends meetings in San Francisco and around the Bay, and the Northern California Branch of the A.F. S.C., got busy looking for a suitable building in San Francisco.

A large house at 2031 Baker Street is being used, and the first meeting of the joint Friends' Center Committee has been held. The building is still unfinished, but the committee is working towards the completion of the Center for the fall. It is in a quiet residential district not far from the Golden Gate Park. It is planned to have a Quaker couple in residence and also a secretary. Probably there will be guest rooms in connection with the Center for visiting Friends. During the vacation season part of the building will also be used as a Youth Hostel.

All Friends and interested friends who wish to help financially and otherwise in the furtherance of the objectives of this new Center, may write to Josephine Duveneck, Executive Chairman, Friends' Center Committee, 2031 Baker Street, San Francisco.

The Center hopes to strengthen the religious, social and inter-racial work of the Society of Friends in Northern California, and to become a strategic focus point for Quaker activities on the West Coast.

PETER GULDBRANDSEN.

THE AMERICAN FRIEND

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WALTER C. WOODWARD
Editor

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Shall We Defend Our Christianity?

A Contributed Editorial

"CHRIST is truth!" This is the surest of verities in the thinking of New Testament writers. "The Word became flesh and dwelt among us full of grace and truth," said the writer of the Fourth Gospel. Verify it with your own experience! "Come and see" is the urgent appeal and central theme which threads its way throughout the book. "The truth shall make you free"; "I am the way, the truth, and the life"; "Thy word is truth": these are some of the sayings ascribed to Jesus by the writer of John's Gospel. Paul also evinced again and again this thought of the truth in Christ: "I am not mad, most excellent Festus. But I speak forth the words of truth"; "Love . . . rejoiceth in the truth"; "Whatsoever things are true . . . think on these things." And from First John this declaration: "We know that we are of the truth." This conviction that the embodiment of truth is in the person of Jesus underlies and supports every chapter and sentence in the New Testament. Therefore, because Christ is truth, his way is the way that works. In him "The Way" has been found. All else is vanity and without worth.

This amazing certitude in the mind of the early Christian may be contrasted with the lack of it in the pagan mind. That lack becomes apparent in the question of Pilate: "What is truth?" In more modern times, Carlyle protests against that type of mind which is always "supposing" and "inclining to think" and exalts that kind of mind which gives leadership to others because of that "rare faculty . . . of knowing and believing." "What is truth?" is the question of the pagan mind because, to appropriate another phrase from First John, "the truth is not in" it. Such a mind has no real standard of judgment. As Jesus referred to the people of his day who were "like sheep without a shepherd." "Christ is truth!" That is the answer the early Christians have for the question propounded by Pilate. As Paul put it, "the pillar and ground of truth."

So, to the mind of the early Christian, the way of Christ had the same quality and integrity of truth that the fact of the circulation of blood in the human body had in the mind of Harvey, or the fact of gravity in the mind of Newton, or of a mathematical equation to the mind of Einstein. In the person of Christ, these forebearers of ours found the quintessence of enduring reality and all that was of value.

It is the nature of truth that it can only be self-authenticating. It has power of attraction. It is "the pearl of great price."

> "For truth has such a face and such a mein
> As to be loved needs only to be seen."

But contention and self-assertiveness are not of it. Its dependability and worth comes through experiment and experience. The sunbeam is ever pres nt to bring us light and warmth. But there is no compulsion that we live in the light of the sun, nor in its warmth—no compulsion except our need! Without the sun with its light and warmth, of course, we die. With it we live in strength and comfort! So, of Pilate's question, William Cowper, the British poet of the Eighteenth century tells us,

> "But what is truth? 'Twas Pilate's question put
> To truth itself that deigned him no reply."

One marvels at how completely this nature and character of truth took possession of the life and conduct of the men and women who composed the earliest Christian movement. They lived, as it seems, up to their full capacity and expenditure of self in their new found cause in which were the issues of life and death, good and evil, light and darkness. Not for a century and a half was there a Christian soldier, so far as we know. And this was during the period of the well-known persecution of the Christians by the Roman government when the government determined to stamp out this new movement. Christians were dispossessed of their homes and property, their families torn asunder, and large numbers of them thrown to the lions. On the other hand, there are many indications that soldiers who became Christians during this time, put up their swords and ceased their

soldiering, while all united in the conviction that they could not fight because they belonged to Christ.

We come now to a question upon which many persons are sincerely seeking help. In a number of conferences this summer among both old and young, this question has recurred again and again: "What are we Christians to do about the war in view of the fact that it is the avowed intention of the enemies of democracy to destroy all our Christian institutions and to stamp out the Christian faith from the life of the people? If these enemies of democracy win the war, we know what to anticipate from their attitude toward Christianity. Their techniques of suppression are so thorough-going that they may very likely be effective. What should we do? Must we not protect our Christianity?"

From whatever point of view this question is answered, the answer must not be a careless one. The answer to this question is laden with too much of significance for the human race. Any answer, and its consequent activity, will have its risks. But there is a right way! The early Christians would say "Christ is the Way" and then proceed to demonstrate it.

We have said that truth, by its nature, is self-authenticating. Perhaps we can illustrate it again in connection with what we are now saying, with a simple mathematical equation: "two times two equals four." Long ago the human race learned that truth. There is no defense for it. But it is packed full of immense importance for mankind. Once man learned that truth, he could never deny it. Indeed, thereafter, his plane of life was higher and more full of meaning. He taught his children of that truth; his neighbors taught their children; and all the calculations and the conduct of human affairs became settled upon that principle that two times two equals four. And so it is with all truth: it is self-authenticating, there is no way of defending it, we do but teach it and tell it, and as man learns to appropriate it, the fullness of his life becomes enlarged.

The "affirmative of affirmatives," says Emerson, "is love." That is the supreme truth upon which the Christian faith rests. But there is a distinction to be made between the truths that two times two equals four and that love is the way of life. That distinction is not that there is any difference in the ultimate truth of each, but rather in the difference of ideas which men have about them. Everyone accepts the truth that two times two equals four. But, of love as the way of life, most men are still asking the question which Pilate asked, "What is truth?" And modern men are not unlike what Francis Bacon said about Pilate,

> " 'What is truth?' said jesting Pilate;
> And would not stay for an answer."

But we have learned enough about the realities of life to know that there are principles of spiritual and moral law operating in the universe as surely as the physical law that two times two equals four. Isaac Newton learned that an apple always falls downward, while it was James Watt who observed that steam always goes upward. Through grief and tears and the misery of the years we are learning that all unbrotherliness, lack of trust, oppression, race and class prejudice, and hatred always produce disintegration and death. But we have learned also another glorious fact which lifts our hopes beyond all powers of speech—that love can "heal the open sore of the world", can lift the burdens from off mankind, that light will drive away the darkness, and its warmth will cast away all fear: that life in its abundance and happiness is the product of love. Love is the way of life.

Love, like all other truth, cannot be defended. It defends itself. It is taught; and it is caught. And as it is caught and becomes the guiding principle of life, all life is lifted up on its new and higher plane. We cannot defend our Christianity. The fact is that defense and aggression have the same unlovely likeness in that both are essentially selfish. If we participate in a defensive war, we should understand that we are only defending ourselves, and not our Christ. The permanence of Christian truth is sure; its extension in the world is dependent upon Christ-like living in every generation and in all situations.

One of the Swarthmore Lectures has a valuable suggestion: The goal of the Christian is not Christianity. The goal is the Kingdom of God on earth. Christianity is the means by which that goal can be achieved. "I am the way, the truth, and the life."

HERBERT HUFFMAN.

Oskaloosa, Iowa.

The Quakers

These days befouled with blood, nights so bestead
With murder, shrieks and blaze God never saw,
Since He created man and gave His law—
These hours imbued with woe and sorrow-bred,

When shining gold of hope is changed to lead
Of grey despair, when fear and terror gnaw
That joy through which the living breath we draw,
When souls are ground to dirt and hearts are shred:

These days of misery ye rise to find
The silent road of love that nowhere shrinks.
Ye dread nor flame nor mockery nor hate.

Distress becomes your noble means to bind
The torn, to dress the wounds, to forge the links.
These days destroy; you venture to create.

RICHARD K. ULLMANN.

This poem, written by Richard Ullmann, now interned in Australia, was translated into English. He was intimately acquainted with Robert Balderston in Frankfurt. He is in touch with Australian Friends and has written this poem because of them.

Obedience to Conscience

The attached statement has been recently issued by the Society of Friends in Great Britain, through its executive committee known as the Meeting for Sufferings.

With the recent extension of compulsion for civil defence in addition to military service, and the operation of the Registration for Employment Order (affecting women and older men), in which there is no conscience clause, it was felt that a new statement on the subject of conscience and the basis of service as Quakers understand it was needed, both for the clarification of Friends' minds and to make clear their position to the authorities and to the community as a whole.

HUBERT W. PEET,
Editor, *The Friend.*

London, England.

IT is fundamental to the faith of a Christian democracy that a citizen has obligations which may override his duty to obey the laws of the land. The British Parliament has recognised this in several Statutes by providing exemption upon grounds of conscientious conviction. The most recent examples are the Military Service Acts.

The Prime Minister has declared "the rights which have been granted in this war and the last to conscientious objectors are well known, and are a definite part of British policy. Anything in the nature of persecution, victimisation or man hunting is odious to the British people."[1] The Minister of Labour and National Service has emphasised the same principle by repeatedly expressing disapproval of the action of local authorities and private employers who have victimised conscientious objectors because of their views.

PRESENT LIMITATIONS OF THIS RECOGNITION

The Society of Friends is thankful for this recognition of conscience, but is the more disturbed that the extension of the principle of conscription to industrial purposes, fire watching, and civil defence should be accompanied by a drastic limitation of the recognition to be accorded to conscientious conviction. On behalf of the Government this limitation was stated by the Minister of Labour and National Service[2] in the words "I cannot admit the principle of conscientious objection to civil work," and "To say that you can have a conscientious objection to State mechanism would resolve itself into turning the whole of the State into a state of anarchy."[3]

In view of this new limitation, the Society of Friends is impelled to state now what it believes to be the basis and consequent importance of obedience to conscience.

CONSCIENTIOUS CONVICTIONS THROUGHOUT HISTORY

Men and women in every generation have felt constrained to live in direct relation to loyalties beyond those accepted by their contemporaries. One of the earliest statements of this to which our Christian tradition turns is found in the reported reply of the three Israelites to Nebuchadnezzar: "If it be so, our God, whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us. . . . , But if not, be it known unto thee, O King, that we will not serve thy gods nor worship the golden image which thou has set up." This story recounts a direct refusal on the part of loyal servants of the State to obey its demand when they conflicted with loyalty to God. The particular witness of each age has varied in the differing circumstances, but it gives constant proof of the compelling character of the obedience demanded. Throughout history this faithfulness of conscience, though condemned at the time, has come to be recognised as the lasting worth. Readiness to accept suffering for convictions has given redemptive character to life and revealed human effort in "a costly but noble state of tension" through which the quality of life was raised.

Our own Society was born in the experience of men and women who met publicly for worship knowing that the cost would be disturbance by the magistrates and soldiers, loss of goods and chattels, imprisonment or even death. They bore all this faithfully, conscious that they were being led into truth. In the furnace of persecution through which they passed they too desired only that they might serve their God as they understood His will. Friends have always found in their first hand experience of God within the soul what they have called the Light or the Light of Christ. This Light illuminates the conscience and gives power to do what is perceived to be the will of God.

FOUNDATIONS AND GROWTH

The Society of Friends has always associated conscientious conviction with the revelation of God within the heart. In using such language we would not suggest that obedience to conscience is compliance with the vetoes or injunctions of a mysterious inner oracle. It is the acknowledgment by a man's whole self of a loyalty—to a principle, a cause or a person—to which he feels committed and which he may not betray. Conscience is a "sense of oughtness," capable of development as its promptings are obeyed. Training, heredity and example, thought, reason and religious experience—all help to determine its quality. At its best it becomes an impelling power, not so much prompting a certain course of action as making it impossible to do anything else. In the words of Martin Luther—"Here stand I— I can no other." It is our experience that faithfulness to conscience illuminated by the Light of God in the heart produces a life which issues in service to the community. Sometimes this service is of obvious and positive kinds, sometimes it may be the apparently negative service of refusing compliance with laws or regulations which are felt to hinder the higher loyalty. The test of sincerity is the kind of life lived, though the full meaning and significance of it may not be immediately apparent. John Woolman felt a "stop of his mind" when instructed by his employer to write a bill of sale for a negro slave, but this was a prelude to a lifetime's devotion to the cause of the slave.

CREATIVE CHARACTER OF CONSCIENCE

We recognise that there is increasing need for the regulation by the State of economic relationships and social services. Moreover, that the State cannot on the score of freedom condone laziness. We can understand that to those pre-occupied with active forms of social and national service the claims of conscience may seem sometimes an excuse for evasion or inaction. Conscientious objection, however, arises from the claims of the State to prescribe for a man what his service shall be, and when these demands are felt by some citizens to be contrary to the will of God they will be bound to say "No." The idea that this

[1] House of Commons, March 20, 1941.
[2] House of Commons, April 1, 1941.
[3] House of Commons, April 1, 1941.

endangers the State overlooks the fact that the democratic State can function only on a basis of tolerance, and that it runs far greater risks in overriding the convictions of minorities than in accepting them. Many sincere people first become aware of the claims of a great moral principle in terms of what they feel constrained not to do. The general assertion remains true that even in its negations conscientious concern is primarily creative. It develops a relationship to the community which makes for the righteous ordering of the State. This is in accordance with the experience of our Society in the past, and to-day we expect that our members will give positive as well as negative expression to their faith.

Its Verdict and Authority

We do not assert that he who claims to be following the lead of conscience is infallible. There are inevitably instances of honest self-deception in which, through lack of self-knowledge, motives are mistaken, and some deep-rooted inclination or disinclination, which has no moral basis, is thought to be the voice of conscience. We may too readily identify a latent fear of the dangers of war or a mere dislike of discipline as a conscientious objection. A conscientious decision, therefore, should not be hastily reached, glibly formulated, or arrogantly proclaimed; it should be a first-hand judgment, not an echo of a point of view caught from others. But a man who has done his best to see clearly and judge honestly upon the moral issues confronting him is under obligation to act upon the conclusions he has reached, even though fuller enlightenment might show him to be in error, for to do otherwise will be to betray the right as he sees it. The verdict of his conscience is binding upon him, for the alternative is to surrender to external pressure and to abandon the right and duty of moral choice and personal responsibility.

Conscience Always Entitled to Respect

If conscience is sometimes mistaken it is equally true that no human tribunal can be sure of judging whether it be genuine. The National Service (Armed Forces) Act in providing for the recognition of conscientious objection has enabled many men to make clear to an understanding tribunal the way in which they feel free to serve the community. There will, however, always be many men who feel that any alternative to secure their compliance is as unacceptable to them as is the principal service required under the Act. Others again will feel compelled to refuse to change their occupation at the behest of a Minister for a purpose which they must conscientiously disavow. Their convictions should meet with respect even at the risk of some insincere claimants receiving treatment which they do not deserve.

Respect should be accorded also to many whom we know to be equally sincere but whose thoughts run more easily in political channels and phraseology. Our own belief is that conscientious conviction always arises from the Light of God in a man's heart, but those of whom we are now speaking would themselves make no such claim. They should not be misjudged by the assumption that moral convictions must always be given an avowedly religious basis. The proof of a man's moral enlightenment lies in whether his convictions lead sooner or later into a true and extending human brotherhood and understanding —an understanding which we believe can only reach its fullest depth as it is linked with a unity in God.

The noblest example of individual loyalty to a guidance within the soul is found in the life of Jesus Christ. In him the Light of God shone at its brightest, and his determination to follow its leading is seen as he set his face steadfastly towards Jerusalem to meet the fate which he knew awaited him there. His conduct might have been criticised as being both unpatriotic and unpractical, but his crucifixion remains a judgment upon conventional opinion as well as a revelation of the redemptive love of God. His loyalty to the guidance of God, and the spirit in which he met persecution, set free the most potent force for overcoming evil which the world has known. Thus he stands for all time the revealer of the Father and the inspiration of those who follow him.

Sources of Power in These Times

By Leonard S. Kenworthy

In June of 1941 Leonard S. Kenworthy returned from a year's service working in the Friends Center in Berlin. This article contains a message which he brought to the Berlin Society of Friends during his stay there. It is addressed to these German Friends.

IN THE midst of the darkest days of the American Revolution a pamphlet was published whose opening sentence read: "These are the times that try men's souls." Those famous words uttered in the midst of a war on another continent 165 years ago apply with a slightly revised meaning to us here and now.

Experiencing the Extremes

As I ponder the meaning of that sentence, many personal pictures flash into my mind's eye—pictures of men and women whom I have met in my months with you—pictures of men and women who know the full meaning of that terse statement. Like a kaleidoscope they appear in rapid succession before my eyes. First I catch a glimpse of an old lady, her face hardened by bitter experience, her eyes almost closed, her jaw determined. In her hand she flourishes a cane as she vents her wrath on all those she can name and ends in a curse on me for not helping her in her plight. Then comes a mother who has just received news that will probably doom her family to a terrible fate. A woman of refinement and culture, she now lives under miserable conditions. With the tender love of a mother made more tender through adversity, she tells me a little of her family and thanks me for listening. She expects no more. The puzzled, perplexed face of a young girl of sixteen flashes before my eyes. In her short span of life she has experienced most of the extremes which life can offer. She is struggling to understand the world and to maintain her faith in humanity—and in God.

Of Sources Deeply Hidden

Some faces, scarred by bitter experiences, are haunted by the future; other faces, mellowed by similar experiences, are facing the future without fear. What makes the difference? Why are some embittered and hardened, while others are made more lovely, more tolerant, more Christlike? The answer is no easy one. The discovery of the answer has been one of my chief concerns

in my few months here. Often I have asked the friends of the man or woman I admired; sometimes I have shared in the family life and found a partial answer through observation. As I have come to know some more intimately they have shared their thoughts and experiences with me.

What have I discovered? Nothing particularly startling, nothing particularly new. But oftentimes it is good to rediscover some of the simplest truths.

I should like to share some of the answers I have seen, heard and felt, by exploring in an attempt to find some sources of power for daily living which exist. These in many ways resemble mountain springs. Their water is crystal clear, cool, life-giving. The springs are often hidden beneath the leaves, and at times the water runs along underground for great stretches, only occasionally appearing where it can be seen. In dry seasons some of the surface springs dry up and disappear, but the springs for which we shall search are those deeper ones which are always sources of living water.

Essential to Those Who Seek

Certain qualities are demanded of him who would find these springs. First, he must curb his wanderlust and be content to search close at home. It was Emerson, the great American philosopher, who once said, "He who would find beauty must carry it with him." So it is in the search for sources of power for daily living—we must realize that these sources lie close to us, often within ourselves.

A second quality of such an explorer is the ability to see those things which are small and to appreciate that size is not the final test of worth. While one explorer is still hunting for a Victoria or Niagara Falls, another will have found a mountain stream or spring much nearer home. And moreover, what he has found, he can use.

In the third place, such an explorer must be consciously and continually dedicated to his mission. Discoveries are seldom matters of chance. What often seems blind luck is really the fruition of hours and days and sometimes years of zealous searching. As explorers for sources of power we must know for what we are seeking and be prepared to meet it ofttimes in an altered form.

And fourthly, we must have patience. Perhaps the most glorious display of trees in the world is in the Giant Redwood forest of California. Magnificent trees they are, as wide in diameter as the length of a room and as high as a ten story house. But let us not forget that they are 2000 years old. Slowly—and patiently—they acquired their magnificence. Let us remember that the power for which we search also comes slowly.

Strength in the Commonplace

It was an evening in Vienna. The day had taken its toll of physical and spiritual strength. A friend of mine and I were walking through one of the parks which ornament that city. As friends are so likely to do, we were walking in silence. Then, suddenly, quietly, my friend said to me, "How thankful I am to have this daily walk through the park. It is one of my chief joys." We walked on in silence. Words were superfluous.

Here was an explorer who is also a discoverer. This person had discovered a small park near her home as a source of power. For many the park was not beautiful. Piles of snow lay on either side of the walk as if to catch the debris of the city. The trees were bare, bleak in their winter nakedness. But the snow piles were ignored by this friend, and the bare trees were probably beautiful silhouettes against a starry sky.

The Wisdom of Moderation

The great Master of Men lived close to nature. He drew his parables from mustard seeds, from vineyards, from seeds planted on good ground and on stony ground. He spoke with simplicity and feeling about the lilies of the fields. With his disciples he wandered through the wheat fields and plucked the grain. Who can ever know how much strength he derived from his contact with this source of power.

Physically or spiritually exhausted, dejected and weary, we can go to nature and there find peace, unity and purpose. The temptation is great to linger too long, and through one's love of nature to forget one's fellowmen. When one drinks from this fountain, he must drink bountifully but not continually.

Nature a Medium to God

We may think of nature as perfection and forget that the human soul can be as beautiful, even more beautiful. Snowdrops in the backyard, a crescent moon, woods nearby where one may wander are beautiful, but how many of us fully appreciate the real messages of love, of patience, of courage and strength that nature is constantly revealing through this means to those who are spiritual explorers?

Music that Lifts the Spirit

One evening in Munich, following those strenuous days in Vienna, a friend and I spoke of our experiences there and of possibilities for the future. There come times when talk should profitably end, and petty plans should be lost in something more eternal. So it was with us in our conversation. The time for the gathering of strength had come. Together we listened to the music of some of the great German composers—to Mozart's "Die kleine Nachtmusik," to Bach's "Johannis Passion Choral," to Schubert's "Ave Maria" and "Du bist die Ruh." The finest of composers and the most wonderful music that has been produced through the centuries are accessible to us in times like these.

One fall day here in Berlin I sat with hundreds of fellow worshippers in an old Gothic church and listened to Brahm's "Das deutsche Requiem." Soldier and civilian, rich and poor, old and young, musician and music lover sat together with all differences swept aside, united in worship through the medium of music. I shall carry the memory of that experience with me as one of the finest examples of the German soul—hundreds of people worshipping together through music—in times like these.

An Allegiance to Mankind

Men of all races and religions, of all lands and times have found here a source of power. The American Negro, seized in Africa and transported to the New Continent, spent his day under the hot sun picking cotton or planting potatoes for his Christian master. He heard the stories of the Old Testament and built his songs around these stories. He knew what these stories meant and could chant the song:

"Go down, Moses, way down in Egypt land,
Tell old Pharaoh: Let my people go."

He had his troubles more than almost any other race of men has had, but he found strength in his music. In it he found his way to God. The sorrow and pathos in these Negro spirituals are moving, but the simple trust and childlike faith are most remarkable.

The Heritage of Sacred Music

Always available for us, too, are the great hymns of the past and the present, hymns written out of deep experience, hymns which speak to us today. Two exceptionally fine and completely different ones come to mind, "A Mighty Fortress Is Our God" and "Dear Lord and Father of Mankind," one written by Luther, a German, and the other by Whittier, an American Quaker. What sources of strength such fine hymns can be if our memories are filled with them or if we search them out! Even if we are not musical, the words have messages for us in our search for sources

of power for everyday living in times like these.

Spiritual Significance of Art

While in Frankfurt I spent one fine morning with two boys in their teens. One young fellow is interested in snakes and stones, skulls and African drums made from skins. In his attic he has a good collection. But far more interesting than any of these curios was a beautiful reproduction of one of Michelangelo's friezes—the one depicting the creation with the magnificent face of God, the creator. This large color reproduction hung in a prominent place in his room, and his enthusiasm over his new acquisition was contagious. Not long after I saw a little reproduction in black and white of Michelangelo's Ezekiel hanging over the door in a Lutheran minister's study. How strange, but how striking! One had chosen a picture by Michelangelo for artistic reasons, the other for religious reasons. But where does one draw the line? Art is a source of spiritual strength today for many, whether they are teen-age boys or Lutheran clergymen.

A simple but beautiful wood carving hangs in the home of a Berlin Quaker family: "Religion no longer close to our life, our life itself religion."

Art need not be strictly religious in the narrow sense of that word to help us in our daily living. The study of a German minister I know attracts many people in need. As its main picture there hangs a simple country landscape with mountains in the distance. It brings rest and peace and comfort to weary persons who go there for help.

Inspiration in the Written Word

When one thinks of the possibilities of reading as a source of spiritual nourishment, one is bewildered, unless he knows what his diet lacks and can strive to supply these needs. There are times when the biographies of great men and women "speak to our condition." There are times when novels meet our needs. At other times books of inspirational readings satisfy our wants. At all times the Bible can be our constant friend. Some parts of it, particularly, speak to us in times like these.

I could not pass by without special mention of poetry as a source of strength for daily living. Not long ago I spent a memorable evening with two friends, one a lawyer, the other a chemist. Both are deeply religious, and contact with them is a rich experience. I discovered their source of power, as one or the other would recite, often from memory, a favorite poem. Here were two business men, not so caught by the insane drive for power and money but that they could spend many such evenings in spiritual refreshment.

To Unfathomed Depths

While reflecting on the sources of power for daily living, letters have come from four of my best friends. Hundreds of miles and an ocean separate us, but our thoughts bridge geographical barriers and our hands clasp in absent friendship. Our lives are not separated. The knowledge that we work together gives added strength in the daily tasks.

We have all found this source of power in some form. But often it is so obvious that we forget it exists. Not so with a family whom I visited recently. On my first evening with them a group of us had discussed this idea of sources of power. The next morning the mother told me that the feeling of harmony within their family was one of her greatest sources of power. On the way to the train her husband expressed a similar thankfulness. I am sure they had not spoken to each other about this source. It was so meaningful to both that it found expression from each, quite irrespective of the other.

In a Spiritual Relationship

In times like these we naturally rely more and more on a small circle of friends. We develop more intimate acquaintanceships. Outside events in war times often strengthen the family unit and the circle of close friends. Group fellowship is only an enlargement of the family group to include like-minded Seekers after Truth.

Friendship and fellowship, however, reach far beyond these circles. Friendship encompasses a large group of fellow thinkers and fellow seekers whom we have never met, but with whom we have *spiritual* communion.

Service Which Gives of Itself

The water from all these springs, with the possible exception of the last, lacks one element essential to spiritual health. That element is unselfish service, without which one is spiritually undernourished. Life becomes meaningful only when we become absorbed in others, when our lives reach out and touch the lives of others and become a part of them. Such service, however, must be unselfish to be effective.

Every week, in the rooms of the Berlin Quaker Bureau individuals and groups devote precious hours to simple tasks like erasing pencil marks from books and endlessly scanning the pages to see if they meet the requirements for materials which can be sent to war prisoners. How much more profitably these members could spend their time, some may say. No, the time could not be spent more profitably. That room is full of joy. The individuals working there have learned that in the mathematics of service, multiplication is the result of division: the more one unselfishly gives, the more one receives. Curious mathematics, but nevertheless a fact.

The Great Mathematician who expostulated this theory expressed it differently: "He that shall lose his life shall find it, and he that shall find his life shall lose it." "I am in the midst of you as he that serveth" was no idle boast, but a fact illustrated by scores of examples of personal and unselfish service.

The Mainspring of Power

There are times for us all when nature seems cold, when music is merely sound, when art is only an ugly blur of color, when poetry is not understandable, when service to others demands more strength than we have, and when friendship does not suffice. Then men turn to God, and their longing is satisfied. Here they find the source of All-Power.

But why do we wait? This source is always present. These men and women who have really learned to live triumphantly, creatively, joyously in times like these are in constant contact with this source of power.

Man finds God in the silence of his soul through prayer with the great friend of mankind. He may find him in the silence of the frozen stretches of the South Pole or in the group searching of a Quaker Meeting or in the silence of an inner chamber. But God waits, and when we search for him in the silence, he is there. How significant were Jesus' retreats into the mountains to pray "as he was wont to do."

Each a Seeker in His Right

Traced to their source, all these springs which we have explored today flow from the same point. Consciously or unconsciously we are all seeking to find that Ultimate Source.

Robert Louis Stevenson once told of an experience which happened to his grandfather. He was caught on a vessel in a terrific storm. The ship was headed toward the rocks and certain destruction. In the midst of the storm he crept up on deck. There he saw the pilot lashed to the wheel, exerting all his energy to avert disaster. The pilot caught sight of him and smiled. With new confidence he returned to his cabin thinking, "We shall come through, I saw the pilot's face and he smiled." May we, also, catch the Great Pilot's face as he smiles, and thus find strength for living in times like these.

Berlin, Germany.

March, 1941.

West On Will Rogers Highway

From the Kickapoos to the Emersons

AS WE approached the land of the Kickapoos, we recalled our first association with their name. It was in our boyhood days when we stood in a crowd of people grouped around a wagon, from which itinerant patent medicine vendors barked the miraculous qualities of their Kickapoo Indian remedies. And now, at long last, we had come to the people of the big medicine.

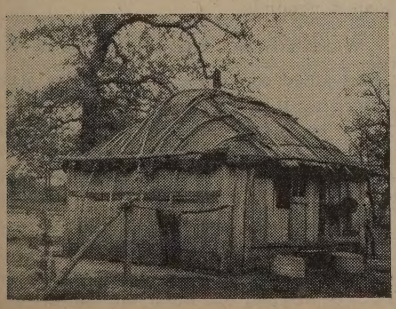
We were promptly "treated" with a liberal dose of good medicine in the hospitable reception given us by William and Marian Byerly, with their two little girls, Frances Ann and Ruth, and baby son. The latter, named Louis for his distinguished kinsman, Louis J. Taber, Master of the National Grange, was a choice prescription in himself, and this young pale face rivalled all the Kickapoos, one and severally, in claiming our attention.

In the Land of the Wickiups

Since the sun was still high, we set forth on an afternoon round of calls. For our companion and guide we were fortunate in having our Indian Friend, James Downs, who is rather widely known among Friends, he having attended the World Conference in 1937, and the sessions of the Five Years Meeting last October. James now proved a good visitor as well as a good conductor, who both informed and edified us. For our mascot and charm, we took baby Byerly with us.

As distinguished from the mode of living of other tribes, we were now among the people of the wickiups, a wickiup being a kind of glorified wigwam. Agriculturally, the Kickapoos have good, fertile land, yet they are prone to hunt out inaccessible places in the wooded uplands as "building sites." At any rate they seemed plenty inaccessible to us as we nosed Betty Buick around winding and questionable tracks through the brush.

Where we called first, we found the folks away from home and—of all things—the wickiup door padlocked! We almost felt a bit resentful after that hesitating drive through the woods. However, they couldn't padlock the cracks, through which, paced by James, we peered into this unique kind of home. Moreover, if the folks were away the family dogs were in and extended to us the freedom of the premises. We didn't try to count them but we distinguished, or thought we did, about six different breeds of dogs, shading off into the twilight mongrel zone.



A Typical Kickapoo Winter Wickiup

By no means do all the Kickapoos live in wickiups, though many still cling to the tribal housing. On our next side trip, we passed an aged squaw sitting stolidly by a little pool at a spring, laboriously and patiently washing her clothes. A little way beyond, we came to the hill-top, frame house home of her granddaughter, who was the first of the Kickapoo Indian girls to graduate from the McLoud High School. She was out helping her husband in the hay field.

Old and New Side by Side

Our last afternoon call gave fitting climax to our interest. It was made at the home of a substantial and comfortably situated family, which represented both the old and the new. Side by side stood a frame cottage and a large wickiup, the latter being used as a summer cottage. In the yard was parked an auto, in which three little Indian braves were tumbling about. Perhaps the dominant personality of the household was the grandmother, a middle-aged woman of evident force and character, with her comely daughter—the wife and mother—a close second. No doubt the incidental circumstances of our call belied the standing of the big chief of the family whom we found bringing in the family wash from the clothes line. Lo, the poor Indian!

But more about that really attractive wickiup. Neatly built of traditional material and pattern, it was clean and inviting. Around the center of the circular room, three or four feet from the "ground floor," extended a platform or one-story bunk. With heads toward the periphery, there was no danger of cold feet, as they focused upon the central hearthstone. When we entered, a fire glowed in a single log in the center of the wickiup. The short log was burning, not from the side, but from the end, as only an Indian knows how to make it do so completely and effectively. How the cheerful glow and the distinctive aroma of that end log fire appealed to us!

On returning to the Mission home with hearty appetites, we were soon amply provided for. We still smack our lips appreciatively at the memory of the succulent roasting ears which featured the evening meal.

How the Kickapoos Celebrated

Preparations were expedited for driving to McLoud, but two miles distant, to round out the day's observance, for readers will recall that it is still the Fourth of July of which we are writing. Everybody in town and for many miles around seemed gathered in and about the main street which was blocked off for the evening's performance. A platform had been erected upon which, high above the madding crowd, the principal feature of the celebration was performed—a Kickapoo Indian dance, or series of dances. From time to time during the evening, four or five Kickapoo braves, resplendent in tribal costume, did their dramatic stuff, "whooping it up" literally, and always to the rhythmic tom-tom of the heavy-voiced drum, beaten out in meticulous unison by three other Indians.

And how those Kickapoos loved it! If possible, they were even happier about the whole thing than were the eager spectators. Our interest was further stimulated by the knowledge that the performers—some of them at

Spotted Elk, a Kickapoo Indian Dancer in His Tribal Finery

least—were parishioners of the Friends Mission: notably, our hero of the family clothes line, who was an outstanding "fierce feather" in his bright regalia, and in the gusto with which he carried on. All of which reminds us that appearances are sometimes deceitful.

During the evening, as we moved among the celebrants, William and Marian Byerly introduced us to several of their Indian friends who are members or adherents of the Mission Meeting. All told—with starting out from the Seneca Government School at Wyandotte, where we breakfasted with a Cherokee and a Sioux; with our visit to the Memorial of William Penn Rogers, a Cherokee; and rounding out our contacts among the Kickapoos by observing a Kickapoo Indian dance—we felt justified in calling it a unique observance of July Fourth.

This Our Continuing Service

At the breakfast table next morning, the family reading was particularly appropriate. The theme for the day was that God has a blessing for all races and colors, the plain inference being that all have a contribution to make to the enrichment of our national and community life. With this as a background, we fell into a discussion of the characteristics and welfare of our Indian friends, with particular reference, naturally, to the Kickapoos. Here and elsewhere during these few days, we were further impressed with what we already knew—that the Indians cannot be considered and ministered to en masse. While they have racial characteristics in common, each group or tribe has its own features and customs, presenting problems requiring special handling. There are peculiar difficulties in living up to the Quaker tradition of concern for the Indians, enmeshed as they are in our modern and complicated life, and Friends should be increasingly sympathetic with our workers on the Oklahoma field as they represent us in the performance of this continuing service.

Our Kickapoo Mission home and meetinghouse stand high above the surrounding farm acres and countryside. In connection with their work as directors of the Mission, the Byerlys engage in quite a diversified industry, what with milking several cows, raising a few hundred chickens and cultivating a productive garden. It's all a part of the mission enterprise. Adjacent to the meetinghouse is a small building which answers as a kind of auxiliary and social center, which, on emergency occasions, may also supplement the generous dormitory provisions of the mission manse. That word generous is justified in the fact that our entourage was adequately cared for without drawing upon this second line of defense!

OUR INDIAN MISSION WORKERS IN OKLAHOMA

Left to right—Westine Shufelt, C. E. E. Lindquist, Arline Booth Hobson, Ruth Perisho, Arthur K. Hobson, Ermin Perisho, William Byerly, Marian T. Byerly. Arthur Shufelt was absent.

"When You Call Me That, Smile!"

Taking leave of the Byerlys in midforenoon, we took our leisurely way onward. An hour's drive brought us to the capital, Oklahoma City, located almost exactly in the center of this bustling, robust State which is still in the "growing pains" stage. It was not so many years ago, as history records events, that one of the dramatic incidents in western frontier development occurred here. We refer to the mad race across the border when a large section of Indian Territory was opened for white settlement. At the signal of a pistol shot, the eager land grabbers, some on horseback, others in wagons and lighter vehicles, tore across the country to be first to stake off the prize acres of their desire. Some greedy and conscienceless persons sneaked across the border in advance, and so had the inside track on those who played the game according to the rules. They were called "sooners," an unsavory epithet which has come to be of general application; truth to tell, however, we had not guessed its origin until Bill Byerly told us.

Mention of aforementioned growing pains is explained by the observation that with all its progressiveness, there is still something of the "sooner" in Oklahoma. As illustrated by its high-handed procedure in demonstrating its "patriotism" in weeding out "subversive" influences, it has got ahead of the game according to the rules as laid down in the National Constitution. A big hand, then, to those courageous citizens of the State who have banded together in defense of civil liberties and for the honor of Oklahoma.

Derricks Mark Capital Sky

On approaching the capital city, we had our first substantial evidence of the "get rich quick" aspect of the State, as numberless oil derricks marked the sky line. Soon, on entering the city, we observed how oil is no respecter of persons, properties or surroundings. In short, oil spurts upon the just and the unjust and gushes where it listeth. In the very yards of attractive homes stand spectral derricks, and nineteen of them decorate the State House premises.

As at Tulsa, we were impressed by the attractiveness and prosperity of this western city of the plains. As is true of many of the newer western States, the Oklahoma Capitol building is modern, combining utility with good architectural design. For this the State at large is responsible, but the city itself must be credited with the beautiful civic center, comprising two municipal office buildings and a city auditorium, all of graceful lines and of uniform appearance, and connected by artistically landscaped grounds.

West Toward the Open Places

An afternoon drive of 262 miles was before us if we were to sleep at Amarillo; so, after Mr. Britling saw us through an excellent lunch at his cafeteria, we pointed the car straight west toward the open places. And open places is by no means a figurative expression. Eastern Oklahoma (meaning Red Man), is generally rolling and more or less wooded, but from the capital on, the sky is the limit and the horizon the

range finder so far as visibility is concerned. There is a fascination in traveling through such wide, unbroken grazing country, looking miles into the landscape future and tracing the highway as a thin gray thread stretching straight ahead as far as eye can see, through a blue horizon.

Not far from the western border of the State, we passed through Elk City and noted the cooperative hospital which achieved nation-wide prominence some years ago as marking a pioneer, and what seemed to some a revolutionary attempt, through community hospitalization, to make adequate medical attention accessible to folks of limited means. Do some of our doctor friends still shudder?

The Panhandle and Its Capital

And now we fold up our Oklahoma folder, for we enter the Panhandle. "So this is Texas!" (See July *Reader's Digest* for breezy stories.) Though we have driven across Texas the longest way—from El Paso to Texarkana—and it is a long, long way—we had never been in the Panhandle. While loyally a part of the larger whole, it seems to have its own identity. At any rate by popular reference one might almost consider himself as entering another State, with Amarillo as its capital. In another sense, too, Amarillo is a capital, it having been made by the U. S. Government the center for the manufacture of helium for lighter-than-air craft, to say nothing of its importance as a cattle-raising and oil-producing center.

A Long, Long Way Through Amarillo

However, it was not because of its industrial importance, its truly impressive sky line or its general attractiveness, that we saw so much of Amarillo. An hour or so out, the backseat occupants began surveying tourist cabin possibilities, which seemed so unlimited that a choice was rather hard to suggest in anticipation. When "Old English Cottages" were discovered on the approved list, they were conceded the inside track in deference to our son-in-law, Alex Hay, English bred and Canadian born. In brief we were going "all out" for Britain. It developed that cabins were more numerous and more promising as we entered the city. We stopped at two or three places as a preliminary precaution, only to pass on. It was not until we had driven clear through the elongated city that we came to "Old English"—and what did that precious son-in-law do but turn them down flat! So back we drove the length of the city, only to find that prospects one, two and three had taken down their "vacancy" signs. Quite appropriately, however, the Quaker pilgrims finally found a friendly haven at Gray Courts—and all were relieved and happy. By the time we drove through the city on our way out next morning, Amarillo scenery was entirely familiar.

A Case of Being Conditioned

Close by Gray Courts was Treasure Island Cafe. It was a tiny place in which patrons must watch their neighbors' elbows. We remember it for good, home-cooked food, for the sociability of the proprietor and wife, who visited with you while preparing your order—and for a sturdy exhibit of that ubiquitous and noisy nuisance, the nickelodian. Unhappily it was closer than a brother to us as we ate, and still more unhappily, a patron invested heavily in his favorite ditties, "The Hut-Sut Song," "You are My Sunshine," "The Band Played On," and similar selections, repeated over and over without request. And what an appetite that man had—and what a glutton were we for punishment. We did not realize then that it was for our own good—that we were being conditioned for the invariably uniform nickelodian output which we were to endure from here on in.

That night, instead of being soothed by Gene Autry's dulcet rendering of "There Ain't No Use in Crying Anymore," as per aforementioned nickelodian, our slumber was troubled with harrowing dreams of being an innocent bystander between a fusillade fired by quick trigger gun men. Our only possible explanation came next day when we learned that out from Amarillo a few miles is "Boots" cemetery, receiving its name from the fact that every occupant died with his boots on. But why should their "hants" pester us, a mere over-night "guest" sleeper? Figure that one out if you can.

Over the Line into New Mexico

A good breakfast at the Silver Coffee Shop—sans nickelodian—perked us up for an invigorating forenoon drive. Within an hour or so we came to the New Mexico border, which meant the customary stop by the roadside to enable Alex, our official photographer, to take a picture of the welcoming state signboard.

The first place of interest in New Mexico was Tucumcari, just because its name, spoken glibly by friends who had come this way, had long intrigued us. It is smaller than its name—and than Mt. Tucumcari near by—but the place of these prairie towns in the western sun cannot be accurately judged by the naked eye.

Reunion in Las Vegas

By noon we came to Santa Rosa where we lunched lightly, in anticipation of being in the hands of our friends later in the day. A few miles further on we turned north from Highway 66, and for some sixty miles enjoyed a steadily up-grade drive toward the mountains, that brought us early in the afternoon to Las Vegas and to the white-pillared home of our friends, Fred and Elizabeth Emerson, and their daughters Grace and Olive. Here, within a half hour of our arrival, we connected up with another driver—a "reserve" driver—in the person of our middle daughter, Mary Ellen, who had come up on the bus from Tucson, Arizona, to meet us. We had not seen her for nearly a year—and we drop the curtain over the family reunion. So now we were six.

W. C. W.

Cannon Beach, Oregon.

IOWA YOUNG FRIENDS MEET IN OSKALOOSA

From August 4-7, one hundred enthusiastic Young Friends met together on the William Penn College campus at Oskaloosa, Iowa, for three days of fellowship, inspiration and study. The deans of the conference were Leonard Wines and Esther Stranahan. Paul Barnett of Lynnville, Iowa, chairman of the Young Friends Board, was also chairman of the conference.

Greetings were brought from the Young Friends of Western Yearly Meeting by Mildred Hinshaw, who gave a splendid account of the Camp Mack Conference.

The theme of the Iowa Young Friends conference was, "The Purpose of Christian Living." A three-year study plan is being used with six classes: Christianity in Action; Bible Exploration; Quaker Interpretation; Youth and the Church; Vocational Guidance and Christian Personality. Certificates of achievement were awarded to seven young people who had completed a three-year course of study.

Beginning with a devotional period at eight o'clock, the mornings were filled with an active study program. A lecture was given each morning by Max Burke, secretary of the Grinnell Institute of International Relations. He challenged young people to build a better world society based on peaceful relations and mutual cooperation. Open forums and classes followed.

The afternoons were devoted to recreation under the efficient leadership of John Baxter. Evening vespers were times of rich spiritual fellowship and inspiration. Stirring messages were given by President Edwin McGrew of William Penn College, Herbert E. Huffman and Charles O. Whitely.

HERSCHEL MENDENHALL.

Faithful Labours in the Gospel

Three Hundred Years with Friends in Jamaica

By Mary Baker

WITH the recent establishment of a Yearly Meeting in Jamaica, this beautiful tropical island in the Caribbean has come to the fore once more from a Quaker point of view. The power and influence of the Society of Friends has continued there for nearly three hundred years.

Obedience to a Concern

As early as 1659 John Taylor, who was born in Huntingdonshire in 1638, had "many brave meetings in the island." In Joseph Bess's "A Collection of Sufferings" we read in regard to John Taylor, "After awhile, it was upon me from the Lord to go to America again" and, obedient to the heavenly call, he left London in 1662. He visited the islands of Neves, Barbadoes, and Jamaica, where he settled for several years, taking there his bride from London. Later he removed to Barbadoes.

In 1671 George Fox with thirteen other Friends felt concerned to go to America. This was the largest contingent recorded and numbered amongst its members William Edmundson, the foremost Quaker in Ireland, John Stubbs, Thomas Briggs, John Rous, Elizabeth Miers, and Elizabeth Hooton*, who were all well-known to him. "Their faithful labours in the gospel clearly indicated their love for truth and their desires for the salvation of their fellowmen."

A Spirit Unconquerable

This party of Friends set sail on the 12th of 6th month from Gravesend in the yacht *Industry* with the worthy Captain Forster and about fifty passengers. She was a swift sailing vessel for those days but rather a leaky one, so that the men had to pump night and day to keep her dry.

George Fox tells us that they were pursued in mid-Atlantic by a Sallee man-of-war, which caused some alarm to the captain and the crew, but Friends felt quite satisfied because of their faith in God. When the captain came to him to inquire, "What shall we do?" he advised them as wisely as he could and then retired within. The Lord showed him "that his life and power was placed between us and the ship that pursued us." While the moon was hid, the *Industry* sailed away from the *Sallee*.

During their stay at Barbadoes, a merchant from Sallee told the people, "that one of the *Sallee* men-of-war saw a monstrous yacht at sea, the greatest that ever he saw, and had her in chase, and was just upon her, but that there was a spirit in her that he could not take." George Fox, when he heard this, felt sure that the Lord had delivered them out of danger.

George Fox in Jamaica

George Fox and several of the Friends went from Barbadoes to Jamaica in the 11th month of 1671 to join James Lancaster, John Cartwright and George Pattison, who had preceded them. They travelled up and down the island, holding many meetings, which were large and quiet. This was not an easy accomplishment in those days due to poor roads and lack of facilities for travelling. They also had great convincements, many receiving the truth. Everyone was well-mannered and civil, and the magistrates were kindly disposed towards them. Here it was that Elizabeth Hooton, "a woman of great age—travelled much in truth's service, and suffered much for it, departed this life."

After a sojourn of about seven weeks, bringing Friends into pretty good order, settling several meetings amongst them, and leaving Solomon Eccles there, the party of Quakers embarked for Maryland in America.

Indians, the Native Jamaicans

Perhaps it would be well, in order to understand the problems that Friends at this period had to meet in Jamaica, to recall that this island was originally inhabited by several tribes of Indians called Tainos, composed of the Nomadic man-eating Caribs, after which tribe the islands as a group are named, and the agricultural Arawaks.

When discovered by Columbus in 1494, Jamaica became a member of the Spanish family, and as such remained for about a century and a half. During this period the Spaniards imported the Negroes from Africa to develop the cotton and sugar cane and exploited this beautiful island for gold, making it the scenes of buccaneering and piracy. The population increased to about 600,000, which is about two-thirds of the number in 1928, but very few of this number remained when the island was captured by the British in 1655.

Raise Moral, Material Standards

In 1664, the census was recorded as 4,205, but by 1698 the number had risen to 47,365, of which 40,000 were black. Very little is left of the Spanish influence today, except in Spanish Town and in the names of the towns, hills and rivers, such as Rio Cobre and Rio Grande.

From 1655, when the British took over the island, the piracy and illicit trading was being discouraged. Then much interchange of needed supplies was begun between Jamaica and England and the New England colonies. This helped to improve the living conditions, but the moral and religious trend was far from true and good. Thus many missionaries went to Jamaica to spread the Christian ideals among the poor and enslaved workers. George Fox in his last letter written to Friends in Ireland the day before his death in 1691 says, "Friends in Jamaica are in unity and peace—my work there has been carried on successfully and the seeds for future progress sown in good soil."

Jamaica Once a Colony of Friends

Thomas Norris, a London merchant, settled in Jamaica in 1678 because of the persecutions of the Quakers in England at the time. He himself was a loyal Quaker and did much to spread the ideals of Quakerism in the island. However, he and all his family, except his son Isaac, perished in the severe earthquake, which wrecked Port Royal in 1692. Saddened by the loss of his family, Isaac Norris relinquished his home in the island and went to Philadelphia, where he became a leading Quaker.

Although "in 1700 it was estimated that there were 9,500 Friends on the island," yet by 1708 the number had greatly declined. W. J. Gardner in his "History of Jamaica," published in 1873, says in speaking of the visit of George Fox, "Enough Friends remained to render necessary a special enactment in their favour half a century later," which was about 1720.

Friends Become Former Settlers

Gardner goes on to state that "in 1732 a few Quakers were still residing in the island, but their number were rapidly decreasing. The last public reference to them is found in a law

*Elizabeth Hooton—spelling taken from George Fox Journal, Vol. II, P. 92, 7th Edition, 1852.

passed in 1732 by which their affirmation was declared to be equivalent to an oath." Later he writes that in 1767 "even the Quakers at this time were only beginning to see the sinfulness of slavery."

Early Conscientious Objectors

From a rare old copy of "The History of Jamaica" by Edward Long, published in London in 1774, we read, "Quakers were formerly settled here, who came principally from Barbadoes. They had a meetinghouse in Kingston and a burial ground West from the town, the walls of which are still (1774) remaining. They afterwards dispersed, and the greater part retired to New England and Philadelphia. Very few here at this time openly profess themselves of this order. The chief inducement for their quitting Jamaica probably was no other than the indispensable obligation imposed by its lawes, on every man in the island, to bear *carnal weapons* in the militia. This ordinance was incompatible with their non-resisting tenets; and all such as adhere to them so rigidly, are doubtless very unfit inhabitants for such a colony, which cannot be defended from foreign or intestine enemies by a flock of sheep. In 1732, there appears to have been a remnant of them in the island; for a law passed that year, entitles them to vote at elections proving their qualifications by affirmation instead of oath."

Friends Influence Remains Alive

Missionaries of all the religious sects, chiefly Baptists, Wesleyans, Episcopalians and Moravians visited and established churches and schools in the island, but Friends also continued an active part in the spiritual uplift in the English possessions. In 1843 to 1845 Edwin Octavious Tregelles and James Jessup visited the island to find that the principles of peace had been imbibed by some of the instructed people. Very true was the saying, "Oh, massa, Jamaica had been all in blaze, if we no missionary." Since Christian men and women from both England and America had carried the gospel message, "Peace with God, by Jesus Christ" to the down-trodden Negro, he had arisen and found holy joy in the words, "Ye are not your own; ye are bought with a price, therefore glorify God in your body and your spirit, which are God's."

Even the Maroons, the remnants of the Spanish settlers, who refused to submit to slavery, and who roamed safe and free in the mountains of Jamaica, heard the gospel and applied themselves to the culture of the soil. These two Quaker missionaries traveled among them many days and nights without fear. They founded institutions for advanced science, Friendly societies for mutual assistance in case of illness, temperance societies, and schools of all kinds. They tell us that they found Negroes in Jamaica truly elevated in thought and sentiment and feeling. The recently emancipated people showed a great deference for law and respect for religious observances. The language of our Emanuel, "I came not to judge the world, but to save it," was very true.

After the Manner of Friends

In 1850, John Candler and George William Alexander of England, visited Jamaica for the second time and traveled all over the island. They also found much improvement in the labouring conditions of the Negroes—almost all of them had their own house and garden, even though it were only a thatched hut and a plot of ground, for that was all they needed in that warm climate.

John Candler says in a letter written from Spanish Town, Jamaica, on 5th Month 1850, "First Day at Mount Carey, it was their Quarterly Meeting of four churches there in the chapel, the trenches for the foundations of which we assisted in opening ten years before. The chapel was crowed to overflowing. There were 280 horses on which the people came. The meeting was held after the manner of Friends. The gospel was freely preached and fervent prayer offered up."

True Grandeur and Loveliness

In another letter from Montego Bay, he tells us that they had traveled over 150 miles on horseback, which was only one-third of the ground he expected to cover. Let me quote here, "As we travelled from Spanish Town to St. Ann's Bay, the country became gradually grander and more beautiful; from the tops and sides of the hills and mountains it often emerges into perfect loveliness. In some of the sweetest spots these villages are found and delight both the eye and the heart. I could but imagine as we passed by one of them, which was named Wilberforce, extending through a wooded well-cultivated glen, with what delight the great and good man after whom it is named, were he living, would look down on the quiet sequestered spot, now the abode of those who once were slaves and whom he assisted to set free.

In the Baptism of the Spirit

They had a very large meeting for worship on First Day morning at Brown's Town, which was held after the manner of Friends, and at which John Candler earnestly exhorted the congregation against being satisfied with the profession of religion and against relying on the rite of water baptisms to give them a standing-place among Christians, but rather to rely more on that one saving and true baptism, by which only the heart can be made clean.

Another visit was made with an old friend, Joshua Tinson, who superintended a school or college for young men intended for the ministry at Calabar.

At Salters Hill, near Montego Bay, at an elevation of 1000 feet, John Candler and George Alexander, honored members of the Anti-Slavery Society of Great Britain and ministers of the Society of Friends, with their wives, found a meeting of 600 adults and 260 children in the Sunday School.

Evi Sharpless Carries a Concern

A new era in Quaker Missionary work was begun in 1881, when Evi Sharpless, under a sense of spiritual concern, journeyed from America in company with

RURAL HOME IN JAMAICAN MOUNTAINS

William Marshall to bring the message from the Friends in Iowa. He visited the mission stations previously established by various denominations. In 1883, he found the people of Cedar Valley Neighborhood, half way between Kingston and Buff Bay, very responsive and eager for instruction. During his stay of two years, he organized a Bible school, a meeting for worship and other classes. He went to Hector's River at the east end of the island, where the people begged him to open a mission. He also set up another center of religious activity at Amity Hall.

As the work increased, Evi Sharpless obtained funds and materials from America and, assisted by Timothy Hussey from New England, dedicated the Chapel at Seaside on December 31, 1885. In 1889 Arthur H. Swift visited Jamaica, though he did not take up his work of teaching at Seaside and preaching at Amity Hall until 1891.

I read with pleasure in the booklet, "Friends in Jamaica," of the benevolent assistance that Captain L. D. Baker of the United Fruit Company rendered to Friends in the establishment of The Happy Grove School in 1891. Here Alsina M. Andrews, as matron, opened the Home for Girls on May 5, 1898. Later in 1901 Milton Kenworthy and his wife of Iowa Monthly Meeting opened a School for Boys at Worcester Place. One of its first pupils, Montclair Hoffman, became its headmaster in 1931.

Mission Board and Iowa Friends Pool Their Efforts

In 1905 Iowa Yearly Meeting decided to share its splendid work with the American Friends Board of Missions, and since that time the work has increased to include a Nursery School for young children, the Swift-Purscell Industrial School and Home for Boys, the Lyndale Girls' Home, a Continuation School for Academic training besides a Friends College at Highgate, about thirty-five miles from Kingston, an experimental school for teachers, and a school at Happy Grove. Friends also have interests in the day schools at Albany, Orange Bay, Trinity, Orange Hill, Spicy Grove, Cedar Hurst, and Amity Hall.

There are in the island about a dozen monthly meetings now brought together into a Yearly Meeting with about 1000 Friends, who are striving to improve the economic conditions and to build up the educational and religious aspects in Jamaica. Thus the seeds started by George Fox in 1671, falling on good soil, have grown to far greater proportions than was even anticipated, through the unselfish, persevering efforts of the missionaries, teachers and workers from both England and the United States.

WORLD AWARENESS FELT IN N. C. SESSIONS

By Alice Paige White

Once again Guilford College was host to North Carolina Yearly Meeting from August 4 to 10. "Iron sharpeneth iron; so a man's countenance doth his friend." This friendly intercourse benefitted us spiritually and mentally as well as socially. Little time was spent on minor matters, for all seemed to realize that in this present world of stress and trying times there is need, as never before, for a sane attitude founded on faith in eternal realities.

Deeply impressive were the epistles from nine foreign Yearly Meetings, including Jamaica, the youngest of all, being not yet a year old. The courage and consecration of these groups made us feel that Quaker heroism still lives.

The first epistle from that North Carolina Yearly Meeting which more than thirty years ago separated from this Yearly Meeting cheered us with its expression of brotherly love.

W. Bruce Hadley and Alvin T. Coate came to us as representatives of the Five Years Meeting. The latter interpreted the Five Years Meeting as a symbol of unity, not identity, and as an assimilation of diversity whose elements are love and confident respect for those with different backgrounds. He helped us to realize that Quakers have been called for a great purpose.

The thought of the individual Christian's duties and problems in facing present world conditions was the general theme of Elbert Russell's soul-challenging series of daily devotional talks.

The call to service by Friends was spoken to by W. Bruce Hadley, in Philip E. Jacob's explanation of the A. F. S. C. work, and in the close of President Milner's report of Guilford College, when he said, "Unprecedented will be the demand for Friends with training and vision to take positions of leadership after the close of the present war."

Guilford College has been host to a small group of young men camping on its grounds for several weeks this summer, operating on the basis of the Civilian Public Service camps. They have been working with their hands and receiving training in the peace message of Friends in preparing for future work under the Selective Service Training Act.

After the stirring address of Philip E. Jacob on "Civilian Public Service and the Conscientious Objector," the Clerk, Samuel L. Haworth said, "This is a critical moment in the history of our Yearly Meeting. We are caught in the maelstrom. We hope to rise above the whirlpool, but everybody must suffer and must sacrifice." The meeting adopted his suggestion that a board on Civilian Public Service be created.

Our world horizon was again viewed when Howard W. Elkinton, recently returned from Europe, personally conducted us through the Friends centers of the American Friends Service Committee in such fashion that we almost felt acquainted with the Friends he introduced. He closed with these words:

"Our mission is to care, to be sensitive to the burdens of the world. As Quakers we still have a remarkable access, even in Germany, which we can maintain only by faithful adherence to the doctrine of reverence for human personality, motivating our work."

The largest attendance was at the combined session of the Woman's Missionary Union and the Yearly Meeting Missionary Committee. The goal set by the Missionary Union of a thousand paid members had been reached with one to carry.

Robert Simkin reviewed one evening his thirty-five years of service in West China Union University and especially impressed us with the patient perseverance and intelligence of the Chinese scholar.

The next evening Alvin T. Coate's address on "Stewardship" showed us that the slowness of the Church to apply the Christian ethic to property is largely responsible for strange, sometimes disconcerting, philosophies of economics.

The Young Friends report showed varied and effective work and particularly a deepening concern for the practice of genuine worship.

The Board of Religious Education has cooperated with the Young Friends and with other Yearly Meeting committees. This year it emphasized the revival or establishing of libraries in every meeting. Books and useful suggestions were offered on this line. Twenty-one Vacation Bible Schools have been held.

The statistical report showed a gain in every quarter, giving a total net gain of 229, making our membership over 12,000. We rejoiced at the raising of an increased budget.

Members of North Carolina Yearly Meeting were saddened by the resignation of our Executive Secretary, Murray C. Johnson, who has been a great source of strength and ability, as he leaves for his work in Kokomo, Indiana. This means the resignation of his wife, Savilla Johnson, who has been president of the Missionary Union, a position she has filled most efficiently.

Never before have we felt so keenly that the Quakers have a message and a work for which the world really hungers. In deepest humility we ask ourselves, "Are we willing to enter what doors of service the Lord shall open?"

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

INTERNATIONAL COOPERATION ESSENTIAL TO PACIFISM

Editor, THE AMERICAN FRIEND:

It is as difficult to distinguish between the various types of pacifism as it is between the "all-outers," but it seems to me that pacifism should be judged by what it really is, which is far from what Brand Blanshard describes it to be.

Our critic to the contrary, pacifism above all believes in world organization—a federation of the world; it believes in international cooperation, not international anarchy; it believes in organization for peace, not for war.

The second charge which our friend makes is hopelessly confusing when illustrated by the Japanese invasion of Manchuria as a starter of the present world chaos. That incident was in the hands of the League, not of pacifists. One glance at the list of men then in office is significant. Pacifism did not "have its way" when Japan entered Manchuria. It was the wrong kind of League in the hands of international politicians failing to act in any way, which brought about that situation and later led to the bombing of Shanghai and all the rest.

I was present at the meeting of the League Council when this was happening. I saw the men vote one way in the Council Chamber and act another in the lobbies. I was present at the Disarmament Conference, which Henderson, as its chairman, tried to make function. Germany was rearming then, and the delegates knew it. There was a view among some at Geneva then that the part of the Versailles Treaty which required Germany to hold to the prescribed allotment was unnecessary any longer and should be scrapped. The delegates should have been busy on the errand for which they were sent—striving to bring about mutual agreements to disarm their own countries to the level of that which had been required of Germany at Versailles, and striving also to hold Germany to her obligations, both of which results might have been achieved at that time.

Pacifists have had their way in international behavior during the past ten years? By no means,—not once to my knowledge. Was that part of the Neutrality Act (wrongly named) invoked which could have stopped Japan from hauling tons of scrap iron and other materials to use against China? No, the United States is still sending oil to help the wickedness of that whole terrible drama which should have been nipped in the bud by machinery which was at hand but which began to rust up by non-use from that very time.

Pacifism is not isolationism and cannot be attacked on this ground. The so-called "isolationists" in Congress are far from pacifists. Pacifism has a strong constructive program for substituting law for war and has rolled up many successful results to its credit. Witness now the part being played by the United States between Peru and Ecuador. Is the end of the Russo-Japanese war too remote to cite? And what about the Chaco war? Munich was not a pacifist peace. It provided a short armistice which was followed up by heavier re-arming and ill will rather than by further conference and good will. No, pacifists have not had their way.

Point five, concerning "first rate thinkers," is the most difficult argument for one on the defensive to tackle. An attack upon the quality of intellect of one's opponent was one of the first results of the World War. There were a number of these, and some very striking instances were humbly apologized for later when even university degrees and awards were conferred as an attempt to make amends. Some of us pacifists are comforted concerning our own mental calibre by the indisputable standing as "thinkers" of many of those who still hold to the philosophy of pacifism in the midst of the storms of indictments against them which are already beginning to sweep over the country.

On one point I agree with Brand Blanshard, that our own country has been very much to blame for world chaos. We stood aside and never stated on what terms we would enter the League. Perhaps the associations representing the League in this country should share the blame for this because of their insistence that the United States should enter without reservations. However that may be, other facts stand out glaringly. We broke up the London Economic Conference. We have kept criticising but not acting, all the while making our "quarantine" and "arsenal" speeches, every one of which took us and the world further along the road to war. Rather should we have been seeking to be the great mediator of all time, using the constructive machinery at hand which when tried *has* overcome evil with good.

Henry J. Cadbury's article has answered as well as a brief article could, the points raised by Brand Blanshard. As to police force and Christ's driving the money changers from the temple, I have often wondered what importance these matters have in relation to international warfare. As a pacifist, I believe in police force; and for me Christ's whole way of life outweighs whatever violation the debater may find in using the incident in the temple to disprove my conviction that Christ would not have believed in modern warfare but would have labored to find the "third way" for settling international differences.

As to a non-pacifist's remaining a Friend: In my opinion Brand Blanshard is right in his interpretation of the Inner Light. The question he raises, however, seems to me to involve the use which is made of one's membership as a Friend. If one wishes to speak as a Quaker and in the name of the Society, then it seems to me one would not make assertions contrary to the testimonies of Friends which the corporate group has held for three hundred years. I know of no instance where any meeting has officially repudiated our peace testimony. The statement by speakers and writers who say, "I am a Quaker *but*," seems to me to argue the case *for* pacifism as a Quaker doctrine rather than otherwise. If the doctrine itself is unsound or "wicked" it should be taken up by a meeting and rethought. Until that is done, remaining "within the fold" is an individual matter according to the Light which is ours as individuals. Perhaps the familiar advice given by George Fox to William Penn might apply: "Wear thy sword as long as thou cans't."

HANNAH CLOTHIER HULL.

Jamestown, Rhode Island.

PACIFISM IS PRIMARILY A RELIGIOUS FAITH

Editor, THE AMERICAN FRIEND:

After our New York Yearly Meeting this year I suggested to a friend my disappointment in the easy assumption, on the part of some of us, of tenets which are not shared by most people outside our own society. I suggested that we invite someone of "unlike mind" to address us another year in order to stimulate us to some keener and more adequate thinking.

There seems to have been no need to wait until next year's Yearly Meeting: Brand Blanshard has done the job through THE AMERICAN FRIEND. Regardless of one's sympathies in the matter we must concede that Professor Blanshard has expressed his ideas with

a clarity and candor which set many a pacifist dissertation to shame. He dares to challenge many of the tenets which have become a part of the dogma of pacifism and to expose their weaknesses if not their patent falsity. One of these is that "right always prevails against force." It is true, as Professor Blanshard indicates, that pacifists generally are able to give only the weakest and most unconvincing replies to specific instances to the contrary; in fact are apt to flatly deny them to be genuine at all. It is often too true that the "children of this world' are "wiser in their own generation than the 'children of light.'" Pacific logic is matched and frequently surpassed by "militarist" logic. Some of the replies to Brand Blanshard served only to bear this out.

Then came the letter from my old college friend, Don Smucker. I find that the mind that was always brilliant in college is still growing. He has given, it seems to me, the most valid "answer." Pacifism is primarily a religious faith. The philosophers and theologians—the "first-rate thinkers"—are busy in every age marshalling "every conceivable weapon of scholarship" to sanctify contemporary mores, and the results of their labors are sometimes amazing. But the religious pacifist remains unconvinced. His logic may be faulty at times (and often is) but of the validity of his premises he is dead sure. He is so sure that if need be he will go to the cross with Jesus, confident that his faith has not been "wicked" but that its issue will be most certainly redemptive.

HIRAM HILTY.

Clinton Corners, New York.

INDIAN MISSION PACKETS NOW AVAILABLE

The Indian Packet which the American Friends Board of Missions has just completed will interest all who are looking for first-rate material for children's mission study. This packet combines eight large illustrations of Indian work (using such subjects as a Kickapoo grandmother preparing deerskin, a Seneca boy in ceremonial costume etc.), with comprehensive plans for four meetings devoted to the study of Friends work with the Indians in Oklahoma, and the graphic booklet, "Friends and the Western Indians," written by Dorothy Heironimus, Educational Secretary of the Mission Board. This packet complete sells for 30c; the booklet separately for 10c.

Available for adult and young people's study is the mimeographed booklet, "Western Indians," containing excellent study outlines, worship programs and project suggestions. It may be had for 5c each.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

CREATIVE LABOR

Study to show thyself approved, a workman that needeth not to be ashamed.

II TIMOTHY, 2:15.

* * * *

Work is the inevitable condition of human life, the true source of human welfare.

LEO TOLSTOI.

* * * *

Workmen are at the foundation of society. Show me that product of human endeavor in the making of which the workingman has had no share, and I will show you something that society can well dispense with.

SAMUEL GOMPERS.

* * * *

Far and away the best prize that life offers is the chance to work hard at work worth doing.

THEODORE ROOSEVELT.

* * * *

Labor is discovered to be a grand conqueror, enriching and building up nations more surely than the proudest battles.

WILLIAM E. CHANNING.

* * * *

To labor rightly and earnestly is to walk in the golden track that leads to God. It is to adopt the regimen of manhood and womanhood. It is to come into sympathy with the great struggle of humanity toward perfection. It is to adopt the fellowship of all the great and good the world has ever known.

J. G. HOLLAND.

* * * *

Labor is rest — from the sorrows that greet us;
Rest from all petty vexations that meet us,
Rest from sin-promptings that ever entreat us,
Rest from world-sirens that lure us to ill.

Work—and pure slumbers shall wait on thy pillow;
Work—thou shalt ride over Care's coming billow;
Lie not down wearied 'neath Woe's weeping willow!
Work with a stout heart and resolute will!

FRANCES S. OSGOOD.

* * * *

Religion lifts labor from drudgery to service. The mere doing of daily tasks may become a crusade or a mission.

* * * *

When one individual or class suffers the whole body of society suffers; an injury to one is the concern of all, and the welfare of each the interest of all; and common weal requires the improvement in the condition of wage-workers, materially, morally and intellectually.

C. H. ZIMMERMAN.

* * * *

It is capital which sets ten thousand looms in motion, lights the fires in the mills and factories, and starts the idle wheels of commerce. Yet, upon the other hand, capital needs labor to carry out its schemes. The two must work together, and not one against the other. Workmen should be allowed good living wages and capital get a fair profit.

PRESBYTERIAN BANNER.

* * * *

O God, thou mightiest worker of the universe, source of all strength and author of all unity, we pray for our brothers, the industrial workers of the nation.

Grant the organizations of labor quiet patience and prudence in all disputes, and fairness to see the other side. Save them from the headlong folly which ruins a fair cause, and give them wisdom resolutely to put aside the two-edged sword of violence that turns on those who seize it. Raise up for them still more leaders of able mind and large heart, and give them grace to follow the wiser counsel.

WALTER RAUSCHENBUSCH.

YOUNG FRIENDS GATHER AT ELMDALE, KANSAS

Over three hundred Kansas Yearly Meeting young people gathered at Camp Wood, near Elmdale, Kansas, for their annual Christian Endeavor conference July 30-August 3. Classes, vespers, Quiet Hours, and chapel services were centered around the general theme, "To Serve the Present Age."

Walter R. Williams, pastor of the First Friends Church in Cleveland, Ohio, was the principal speaker for the sessions of the conference. Walter Williams has been a missionary in China for several years, so that his outlook on world problems was as helpful as his discussions on personal needs. His morning messages were challenging as he spoke on, "The Name You Bear," "The Ambition You Cherish," "The Debt You Owe," and "Walking Safely with God." The evening evangelistic messages were a very real help to many young people.

Our Yearly Meeting Superintendent, Richard L. Wiles, led a class in, "The Story of the Quakers." Walter Williams taught a class for pastors, and Clara Ford led a group in the study of "A World Picture of Missions." Millard V. Powell, Director of the Social Welfare Center in Pueblo, Colorado, presented "Ideals for the Making of a Christian

(Continued on Page 379.)

QUAKERDOM · AT · LARGE

Khalil Totah, principal of the Friends Boys' School at Ram Allah, Palestine, with his wife, Eva Rae Marshall Totah, are on leave from the school there after October 1. It is their hope to return to the United States, if traveling conditions permit.

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Gordon Keith, a volunteer from Toronto, Canada, and a member of the United Church of Canada, sailed from New York on August 9 en route to China, where he will join the staff of the Friends Ambulance Unit under the Friends Service Council in England.

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On September 1, Raymond and Helen Binford of Guilford College, North Carolina, will begin a year's service as educational and recreational directors of the Civilian Public Service Camp at Marion, N. C., which will be under the National Park Service. This camp is expected to accommodate some 150 conscientious objectors.

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On August 6, Sada F. Stanley, for many years in the Jamaican mission field under the American Friends Board of Missions, sailed to Jamaica after spending three months in this country. Her home will be near Highgate at Glenleigh, where the Swift-Purcell Boys Home was formerly located. Sada F. Stanley is to act as General Superintendent of the newly-established Yearly Meeting in Jamaica.

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The Rome office of the American Friends Service Committee at Via Napoli 58 was officially closed on July 15. Roswell and Marjorie McClelland write telling how difficult it was for them to leave the city with its great mass of human tragedies. Because of the increasing stringencies of legal regulations, it was not possible to carry on the work that was started at this center a year ago. The McClellands visited the Geneva Center and went from there to Marseilles, where they are joining the relief staff.

* * * *

The recent Young Friends Conference held on August 4-10 at the seacoast town of Gibara, Oriente, Cuba, was attended by Cecil Haworth, pastor at High Point, North Carolina. With a record attendance of 245, including both the intermediate and young people's groups, he found in the Young Friends work there the most promising activity carried on by Cuban Quakers. Reciprocally, a Cuban Friend writes enthusiastically that Cecil Haworth was "a great hit and surely did a wonderful piece of work for us." Cecil Haworth returned to this country on August 21.

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In the August 3 edition of the Columbus *Sunday Dispatch* appeared photos of the contributors and editors of the six-volume "History of the State of Ohio," which is nearing completion. Conspicuous among these is Harlow Lindley, of the permanent staff of the Ohio State Archaeological and Historical Staff, who has planned and edited the final volume of the set. This volume, "Ohio in the Twentieth Century," presents in monograph form a series of chapters dealing with the period of 1900-1938. The entire work is a thorough, authentic account of the state's history, origin and development.

* * * *

The book, "Stories of the Underground Railroad," by Anna L. Curtis, a Friend of New York, is to be released September 15, by the Island Workship Press of New York, a recently-organized publishing cooperative. With a foreword by Rufus M. Jones, the book contains stories, some told to the author by members of the families taking part in them, biographical sketches of some leaders in the Underground Railroad — Levi Coffin, Isaac T. Hopper, Thomas Garrett and Harriet Tubman — and an historical sketch of the workings of the Railroad. It is available before September 15 at pre-publication price of $1.00, and after that at the regular price, $1.85.

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A conference on Quaker Libraries is being planned by the Bibliographical Center at the University of Pennsylvania in Philadelphia. Because Philadelphia is one of the large centers for Quakeriana in this country, it is believed that persons outside Philadelphia may be interested in attending. Tentative plans include an inspection of the Union Library Catalogue and work of the Center, followed by short talks by Henry J. Cadbury, Anna Cox Brinton or Howard Brinton and Thomas Drake, on the subject of Quaker libraries and their future needs. Following the evening dinner there will be informal discussions on the collection, care and circulation of these Quaker Libraries. On the second day the Friends' Historical Library at Swarthmore and the Quaker Collection at Haverford will be visited.

NEWS OF OUR MEETINGS

Stacey E. Wesner, who has served the Watseka, Illinois, Meeting for the past three years, has resigned to accept a call to Paoli, Indiana. The meeting is most grateful to Stacey Wesner for his splendid leadership during his work there. A cordial welcome is extended to Maude Smock, who will succeed him as pastor of the meeting.

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Resulting from a concern on the part of an Ann Arbor, Michigan, Friend, information regarding Friends meetings and churches, isolated Friends and friends of Friends in Michigan, has been compiled. It is to be hoped that this will help toward a closer acquaintanceship and working relationship among Quakers in the state. Help in revising and enlarging this information will be appreciated. Any person interested may address the Clerk of the Ann Arbor Meeting, Sheldon Hart.

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Leonard S. Kenworthy, son of Murray S. Kenworthy and head of the Department of Social Studies at Friends Central School in Overbrook, Pennsylvania, met with West Richmond, Indiana, Friends in their morning meeting for worship on August 17. Upon the background of his recent experiences with Friends work in Berlin, he spoke forcefully of the condition of religion and the churches in warring Germany, and particularly of the spiritual conflict within the state which is being manifested in the slow but powerful regeneration of many small spiritual groups.

* * * *

Members of the Baltimore Young Friends Yearly Meeting are participating in two weeks of conferences at Camp Keewadin, near Riva, Maryland. From August 23-30, there is opportunity for Young Friends of high school age to gather for fun and fellowship, work and worship. Through the media of reading, lectures and round-table discussions, conferees examine the current international situation with the intention of discovering causes of war, learning what peace efforts have been made, studying pacifist techniques, and considering the bases of a just and durable peace. Fine recreational opportunities are available. . . . The Annual Labor Day Conference is again expected to attract a campful of attenders.

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As a resumé of their "Concerns of the Year," the 57th Street Meeting of Friends in Chicago writes: "For the refugees who come to our meeting for worship and who are guests in our homes, we have conducted classes in English and citizenship. Some problems of public and religious education in the public schools

have come in our cooperation with the Hyde Park and Kenwood Council of Churches and Synagogues. The Negro community has been made more real by the Chicago Work Camp. Conscientious objectors are a great concern to us whether they be members of our Meeting or not. We have consulted with them, gone with them to local draft boards, and have arranged financial aid for those in need. Intervisitation has afforded a large range of contacts, as the exchange of visits between ourselves and a Jewish synagogue, and between ourselves and a Negro church."

* * * *

Eighty-three Young Friends of Friendsville, Tennessee, Quarterly Meeting met July 25-27 in conference at Friendsville. Representatives from Hickory Valley, Knoxville, Oak Grove and Friendsville participated in the drama, "Peace and Patches," which portrayed ideals of peace from the time of Isaiah to the present. The Saturday morning discussion centered around "Quickening Quaker Qualities," also the subject of Sunday's message. Emphasis was placed on worship and meetings stimulated by prayerful meditation rather than by sermons and preaching. Visitors from Wilmington, Ohio, told of the peace activities of the Young Men's Fellowship League. Sylvester Jones spoke to the Quarterly Meeting; and all were further strengthened in fellowship by the presence of A.F.S.C. workers from the camp at Oak Grove, as they shared with Friends present their way of building, through work, study and worship, a new world. I. Mack Jones of Sabina, Ohio, and Charles Palmer of Westtown, Pennsylvania, were among others contributing helpfully to the conference. These young people are working actively toward making Friendsville a Young Friends center of the South. George Jacks and Anita Brook served as presiding and recording clerks, respectively.

OSKALOOSA QUARTERLY MEETING HELD

On August 2 Friends gathered at New Sharon, Iowa, for their regular sessions of Oskaloosa Quarterly Meeting. The annual reports showed good faithful work on the part of all departments. The Peace and Service Committee's work was especially emphasized because of the important part the draft is playing in the lives of the young men, whether entering the army or C.P.S. camps.

Edwin McGrew and Charles O. Whitely brought challenging messages to the sessions. The Women's Missionary Union planned for its Regional Conference in September.

CONSCIENTIOUS OBJECTION TO DEFENSE BONDS

Last winter, responding to the demand of a number of interested people in Philadelphia, the Joint Committee on the Conscientious Objector of the A. F. S. C. and the Women's International League for Peace and Freedom called a public meeting to discuss the matter of the 10% Defense Tax on the Federal Income Tax. A public protest against the Defense Tax was planned and the whole matter of conscientious objection to financial support of military activity was examined, to determine what can be done by those persons committed to the peaceful settlement of international disputes.

On February 17, 1941, despite a bad sleet storm, a group of concerned persons met in Philadelphia and went together to the U. S. Bureau of Internal Revenue, where they filed their returns accompanied by letters in protest of the Defense Tax. In some cases, two checks were made out, the second (the 10% Defense Tax) being labelled "for non-military purposes only." Others merely refused to pay the tax, writing letters to the U. S. Bureau of Internal Revenue stating their conscientious objection to helping finance the war.

The current issuance and sale of Defense Bonds and Stamps by the Government further add to the problems of those conscientiously troubled in the matter. Later discussions of the subject have brought out the following proposals which would enable concerned members of the Society of Friends to act in a truly significant manner in registering their protest against the financial support of war:

1. A Peace Foundation—to be created as a free, private foundation which would receive sums corresponding to such defense taxes as concerned people might be called upon to pay. This foundation would be governed by a board of representative peace-minded people who would be responsible for the funds and their distribution for constructive, non-military purposes.

2. Peace Bonds—which could be bought by members of churches and interested organizations in lieu of paying a defense tax or buying war bonds. Money received in this way may be used to aid in the support of C. O.'s or their families, or for other peace work.

3. Amendment to the Federal Income Tax Law—which would make possible the assumption of temporary support of war orphans or other children, as dependents, by persons conscientiously opposed to financial support of war, whereby their family exemption for dependents would be increased, and taxable income reduced, so that no tax would be called for, hence no defense tax.

4. The taking full advantage of the provision allowing 15% of income to be disposed of as contributions, thus reducing income sufficiently to do away with tax, including defense tax.

SUCCESSFUL YEAR, REPORT N. C. YOUNG FRIENDS

Young Friends of North Carolina have had an unusually active year, climaxing in perhaps the largest attendance at Yearly Meeting in history at Guilford College, August 5-10. For the first time the young people occupied a full dormitory to themselves. Besides attending the regular sessions of the Yearly Meeting we held evening vespers, evening recreation, a picnic supper on Friday at Greensboro Country Park, and an informal recital Saturday evening.

Dr. Eugene J. Coltrane, president of Brevard College, gave the message for the young people, pointing out that the church to be strong must have an alert intelligence, positive action, be co-operating, and be crusading.

The following report was submitted by the Young Friends Activities Committee to the Yearly Meeting by William F. Van Hoy, Jr., President:

"The committee, with a number of Quarterly Meeting superintendents and local leaders, met in a planning retreat at Archdale, November 6-8. Here we decided . . . to do away with the point system and to discontinue the giving of an attendance banner at Yearly Meetings, feeling that we should work toward the removal of so many artificial stimulants to activity.

"The desire for more service to younger Friends was expressed, and a way seemed to open . . . for some young Friends to volunteer their services in helping to conduct Daily Vacation Bible Schools.

"In the evening Murray C. Johnson showed some slides of the work on several mission fields, and Sunday morning Tom A. Sykes spoke to the group on conscientious objection to war.

"Several of the young people attended the Five Years Meeting in Richmond.

"The fifth annual mid-year conference was held in the New Garden Meeting at Guilford College March 22, with an attendance of approximately seventy-five from all quarters. The afternoon session was taken up with reports of activities . . . and with discussion of plans for the remainder of the year. After a supper in the meetinghouse dining room, Clyde Milner presented the concern for a work camp which was being planned for Guilford College campus. He encouraged Christian leadership among young Friends.

"Following up our concern for assisting with Vacation Bible schools, a training course was conducted by Jeanette Hadley at C. C. Cranford's lodge south of Farmer. Fourteen young Friends attended this for the entire week, as well as others who came in for a day or two. These fourteen persons have assisted in sixteen Bible schools.

"Continuing our annual young Friends camp for the fifth consecutive year, we met again at Lake Singletary Group Camp, June 7-14. About 110 campers were there for the week. . . Russell Branson gave us insights into the life and work of several of our Quaker saints. Charles Thomas, head of youth and student work of the Board on Christian Education of the Five Years Meeting, discussed various phases of youth and the local church. Jeanette Hadley led the younger Friends and assisted with recreation and meetings. Lectures in the evening were given by Charles Thomas, Byron Haworth, Phil Jacob, Raymond Binford. Among our most valuable sessions were the morning meetings for worship and the vespers on the pier. Many young Friends expressed a deepened appreciation for the meetings on the basis of divine guidance.

"Our committee has made a special effort this year to encourage the attendance of young Friends at Yearly Meeting. We feel that this is a way of helping to prepare young folks for assuming their responsibility in the Society of Friends.

"Deep River young Friends have set up a Quarterly Meeting for young Friends. Western young Friends regularly have quarterly rallies, as do Contentnea and Southern.

"We feel that a great deal more work must be done among local and quarterly meeting young Friends in visitation, helping in planning, giving information, and suggestions—assisting in every way possible.

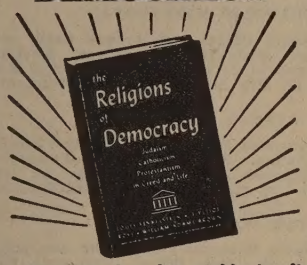
"Several young Friends have taken part in projects of other groups. Theodore Perkins was with Student Summer Service in New York Yearly Meeting. Harold Sharp, Wilbert Edgerton, and William VanHoy were in the work camp at Guilford College. The Carolina Institute of International Relations was attended by a number of young Friends, as well as was the state Christian Endeavor convention.

"We feel very definitely the need for a full-time worker in the field.

The following were elected to the Activities Committee for the coming year: Chairman, Glen Robertson; Vice-Chairman, Charles Hendricks; Secretary, Mary Elizabeth Pittman; Treasurer, Edith Trivette; Publicity Chairman, Theodore E. Perkins; Field Secretary, William F. VanHoy, Jr.; Junior and Intermediate Superintendent, Emily Clever; Executive Committee — Ruth Payne, Monroe Hendricks, Leah Hammond, Ruth Ann Horney, Bertie Taylor Robertson and Harold Sharp.

THEODORE PERKINS.

The RELIGIONS of DEMOCRACY



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DESERVED RECOGNITION FOR WOMEN'S UNION

The place the Missionary Union has come to occupy in North Carolina Yearly Meeting was shown this year when, for the first time, it was given a place on the Yearly Meeting program. This recognition is the result of many years of hard work on the part of various presidents and their staffs, as well as of the members at large. Savilla Johnson's two years as president have shown the greatest growth. At present the Union numbers 1001 paid members with seventy-five Junior members. Of our sixty-seven monthly meetings, forty-six have missionary societies. In spite of the action of Kokomo Monthly Meeting in taking Savilla Johnson from us we expect to go forward rapidly toward our goal of 2000 members.

R. J. B.

YOUNG FRIENDS GATHER

(Continued from Page 376.)

Home" in a practical manner. Mildred M. Shafer of Haviland, and Ludlow Corbin of Northbranch, led classes on "Following Christ through High School" and "Seeing Christ in the Old Testament," respectively. Gerald H. Wood of Friends University taught a class on "The Christian's Plan in Today's World."

Afternoons were spent in various forms of recreation, giving a well-balanced program to meet all needs of young people. The vespers by the lake and the Quiet Hours early in the morning were times of reverent waiting, prayer and meditation. Clare Willcuts was in charge of vespers, and Susie Shrauner conducted the Quiet Hours. Robert and Lela Morrill, pastors at Fowler, served very capably as conference deans. We feel that this, the twenty-fifth annual conference of Kansas Yearly Meeting Christian Endeavors, was one of the best ever held.

JOHN C. HARVEY.

KIRBY PAGE TO CONDUCT NATION-WIDE RETREATS

Early in September, Kirby Page and his wife expect to begin a series of regional two-day Spiritual Retreats. During sixteen weeks they will travel in their car from Los Angeles and Seattle to Boston and Atlanta.

Through addresses, discussion, worship and fellowship it is hoped that lives may be enriched and delegates equipped more adequately for their important tasks. Emphasis will be placed upon these themes: Practicing the Presence of God, The Love of God and the Judgment of God, How Seriously Must We Now Take Jesus, The Meaning of the Cross for Us Today, The Bases of a Just and Durable Peace, Building a Christian Economic Order, and Looking Ahead Fifty Years.

In many places out-of-town delegates will be provided with free room and breakfast. The registration for an entire Retreat is only fifty cents. The Retreat begins at 2:00 p. m. of the first day and ends on the second at 5:00 p. m. Mark on your calendar now the date and place of the most accessible Spiritual Retreat.

September 3-4, Modesto, California; 5-6, Bakersfield; 7-8, Berkeley; 9-10, Palo Alto; 14-15, Portland, Oregon; 16-17, Seattle, Washington; 19-20, Spokane, 21-22, Missoula, Montana; 26-26, Glendive, Montana; 28-29, Fargo, North Da-

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JAMES F. WALKER, Principal
Westtown, Pennsylvania

kota; September 30-October 1, Duluth, Minnesota.

October 3-4, Des Moines; 5-6, West Branch, Iowa; 10-11, Bluffton, Ohio; 12-13, Cleveland; 14-15, Detroit; 17-18, Syracuse, New York; 21-22, Springfield, Massachusetts; 24-25, Malden-Boston.

October 28-November 8, American Friends Service Committee Institutes of International Relations in the Middle Atlantic area.

November 9-10, Pittsburgh, Pennsylvania; 11-12, Columbus, Ohio; 16-17, Cincinnati; 18-19, Berea, Kentucky; 21-22, Louisville; 23-24, Nashville; 25-26, Atlanta; November 30-December 1, Memphis.

December 2-3, St. Louis; 4-5, Chicago; 7-8, Merom, Indiana; 12-13, Kansas City; 14-15, Topeka; 16-17, Enid, Oklahoma.

Ministers in these cities will be able to provide details, including places of meeting. If necessary, information may be obtained from the office of Kirby Page, Box 247, La Habra, California.

BIRTHS

RAIFORD — To Burnley and Pauline Terrell Raiford, on July 13, 1941, at Ivor, Virginia, a son, Maurice Payne.

HEAFIELD — To Mr. and Mrs. Kenneth Heafield, on August 12, 1941, at Bloomingdale, Indiana, a daughter, Kathryn Ann.

MARRIAGES

HAINES-WHETSTONE — At the Friends Church in Xenia, Ohio, on August 16, 1941, Alice Faye Whetstone, daughter of Landon W. and Faye Whetstone, and Donald L. Haines, son of Luther and Edith L. Haines, after the manner of Friends.

LAMARTINE-CARVELL—At the home of the bridegroom's parents in Richmond, Indiana, on July 26, 1941, Stella V. Carvell, daughter of C. Oscar and E. Mae Carvell of Vassalboro, Maine, and Paul B. Lamartine, son of Neil J. and Adelaide Lamartine.

MARVEL-STETTENHEIM—In New York, N. Y., on August 4, 1941, Elinore Jacobs Stettenheim, daughter of Mrs. William Ketchum Jacobs, and Josiah P. Marvel, son of Amy J. Marvel of Richmond, Indiana.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., Worship 11 a.m., C. E. 6:30 p.m., Leonard S. Phelps, Clerk, 1228 W. 23rd St., RI-4815.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a.m., Meeting for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

SUMMER ENROLLMENT

The enrollment for girls for the year 1941-42 has been completed. Because of increased capacity in the boys' dormitories three places are still available in the First, Second, and Junior Classes.

Applications received after this time will be placed on the waiting list and taken up when vacancies occur. In the case of girls, applications for the First and Second Classes only can be considered.

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